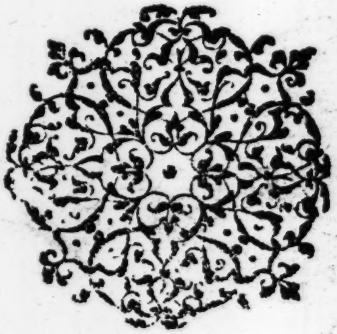
THE BENEFITE OF CONTENTATION.

By H. Smith.

Taken by Characterie, *and examined after.*



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The Benefit of Contentation.

1. Tim. 6 6.

Godlines is a great gaine, if a man bee content with that he hath.

BEcause when we preach, we know not whether we shall preache againe, my care is to choose fit & proper texts to speake that which I would speak, and that which is necessarie for you to heare. Therefore thinking with my self what doctrin were fittest for you, I sought for a text which speakes against couetousnes, which I may call the Londoners sinne. Although God hath giuen you more then other, which should turne couetousnes into thankfulnes, yet as the Iuie groweth with the Oke, so couetousnes hath grown with riches: euery man wisheth the Philosophers stone, & who is within these walls that thinks he hath enough, though there bee so many that haue too much? As the Israelits murmured as much when they had Manna, as when they

Exod. 16. 2 Num. 11. 4

were without it, so they which haue riches couet as much as they that are without thē: that conferring your mindes & your wealth together, I may truelie saie, this Cittie is riche, if it were not couetous. This is the Deuil which bewitcheth you, to thinke that you haue not inough, when you haue more then you neede. If you can not chooſe but couet riches, I will shew you riches which you may couet. Godlines is great riches. In which wordes, as Iacob craued of hys wiues and his seruants to giue him their Idols, that he might burie them, so Paul craueth your couetousnes, that hee might burie it: and that yee might bee no loosers, he offereth you the vantage, in steade of gaine, hee proposeth great gaine. Godlineſſe is great gaine: as if he should say, Will you couet litle gaine before great? you haue founde little ioy in money, you shall finde greate ioy in the holye Ghost: you haue founde litle peace in the worlde, you shall finde great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole, Lawyer againſte Lawyer, Brother against Brother, neighbour against neighbour for the golden apple, that poore Naboth can not hold his

Gen. 35. 4.

1. *King.* 21 4.

own

owne, because so manie Achabs are sicke of his vineyard: when hee hath founde the disease, like a skilfull Philitian, hee goeth about to pick out the greedy worme which maketh men so hungrie, and setteth such a glasse before them, that will make a shilling seeme as great as a pound, a cottage seeme as faire as a pallace, and a plough seeme as godly as a diademe, that he which hath but twentie pounds, shall bee as merrie as hee which hath an hundred, and hee which hath an hundred shall be as iocund as he which hath a thousande, and he which hath a thousand, shall be as well contented, as he which hath a Million: euen as Daniel did thriue with Water and Pulse, as well as the rest did with their wine and iunkets. This is the vertue and operation of these words: if you heare them with the same spirit that Paul wrote them, they will so worke vpon your heartes, that you shall goe awaye euerye man contented with that which he hath, like Zacheus, which before he had seen Christ, knewe nothing but to scrape, but as soone as he had heard Christ, all his minde was set vpon giuing: this was not the first daye that Zacheus seemed rich to others, but this was the firste daye that Zache- *Dan. 1.1* *Luke. 19.*

us seemed rich vnto himselfe, when riches
seemed dung, and godlines seemed riches.
Christ dooth not will other to giue al their
Mat.19.21 goods away to the poore, as he bad the yõg
man to see what he would do, but he which
1.Tim.6. forbad him to keepe his riches, forbiddeth
17. vs to loue riches, which makes our riches
seeme pouertie. When ye contemne riches
ye shall seeme rich, because no man hath e-
Gen.49.4. nough but he which is contented: but if ye
couet, & gron, & thirst: as Iacob gaue Ru-
ben a blessing, but said, thou shalt not be
excelent, so God may giue you riches, but
he saith, you shall not be satisfied. For ye
will be couetous vntil ye be religious. Hee
that will haue contentation, must leaue his
couetousnes in pawn for it. This is the spi-
rit which we would cast out, if ye wil leaue
but this one sin behind, you shall depart out
2.King.5 of the Church like Naaman out of Iordã,
14 as if you had bin washed, and all your sins
Act.9.18. swept away like the scals from Pauls eies.
For what hath brought vsury, & simonie, &
briberie, & cruelty, & subtilty, & enuy, and
strife, & deceit into this city, & made euery
house an Inne, and euery shop a market of
othes & lies and fraud, but the superfluous
loue of mony? Name couetousnes, & thou

hast

haſt named the mother of all theſe miſchiefes: other ſinnes are but hirelings vnto this ſinne: vſurie, and bribrie, and ſimonie, and extortion, and deceits, and lies, & othes, are factors to couetouſnes, & ſerue for porters to fetch and bring herliuing in. As the receiuer makes a theefe, ſo couetouſneſſe maks an vſurer, and extortioner and deceiuer, becauſe ſhee receiueth the bootie which they ſteale. Euen as Rachel cried to her huſband Giue me children, or elſe I die: ſo couetouſneſſe crieth vnto vſury and bribery, and ſimonie, and crueltie, and deceit, and lies, Giue mee riches, or elſe I die: howe they maye ſaue a little, and howe they maye gette muche, and howe they maye prolonge life, is euery mans dreame from ſun to ſunne, ſo long as they haue a knee to bow vnto Baal: ſo many vices bud out of this on that is called, The roote of all euill, as if he would ſay, the ſpawne of all ſins. Take away couetouſnes, & he will ſell his wares as cheape as he: he will bring vp his childre as vertuouſly as he: he will refuſe bribes as earneſtly as he: he will ſcrour the poore as heartily as he: he will come to the church as lightly as he. If ye could ſee the pulſe of euery hart, what makes Gehezi take bribe

Gen. 30.

Rom. 11. 1. *Tim.* 6 10.

2. *King.* 5. 27.

which Elisha refused? What makes Demetrius to speake for images, which Paule condemned? What makes Nabal denie Dauid that which Abigall gaue him? what makes Iudas grudge the ople which Mary tendered? Nothinge but couetousnesse, When thou shouldest giue, thee saith it is too much: when thou shouldest receiue, she saith it is to little: when thou shouldst remit she saith it is too great: when thou shouldest repent, she saith it is too soone: when thou shouldest heare, thee saith it is too farre: like Pharao which found one businesse or other to occupie the Iewes, when they should serue God.

Act 19.24 .Sam. 5. 10. Exod. 5.6. Mat. 26 9

Thus euerie labour hath an ende, but couetousnesse hath none, like a suiter in lawe, which thinks to haue an end this tearme & that tearme, and the lawyer which shoulde procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersarie hath to his land, so hee which is set on coueting dooth drinke brine, which makes thirst more, and seeth no heauen til he arriue at death, when he hath lied, he is readie to lie againe: when he hath sworn, he is readie to sweare againe: when hee hath deceaued, he is readie to deceaue again: when

the

the day is past, he would it were to begin a-gaine, when the tearme is ended, he wisheth that it were to come againe: and though his house bee full, and his shop full, and his cof-fers full, and his purse full, yet his heart is not ful, but lanke and empty, like the disease which wee call the Woolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eat the foode which she findeth: the Lyon doth refresh himselfe with the pray ẏ he taketh: but the couetous man lieth by his money as a sicke man sits by his meate, and hath no power to take it, but to looke vpon it, like the Prince to whom Elisha said, that he should see ẏ corne with his eies, but none should come within his mouth. Thus the couetous man makes a foole of himselfe. He coueteth to couet: hee gathereth to ga-ther, he laboureth to labor: he careth to care, as though his office were to fill a coffer full of Angels, and then to die, like an Asse which carrieth treasures on his back all day, and at night they are taken from him, which did him no good but lade him. Howe happy were some if they knewe not golde from leade? If thou be wise (saith Salomon) thou shalt be wise for thy selfe, but hee which is couetous, is couetous against him selfe

2. Kin. 7.

Pro. 9. 12

selfe. For what plague is this (vnlesse one would kill himselfe) for a man to spend al his life in carking and pining, and scraping (as though he shold do nothing but gather in this world, to spend in the next) vnlesse he be sure that he shall come againe when he is dead, to eate those scraps which hee hath gotten with all this stirre? Therefore couetousnesse may well bee called miserie, and the couetous miserable, for they are miserable indeed.

Of them which seeme to be wise, there
Gen.4. 14 be no such foles in the world, as they which loue mony better then themselues, but this
is a iudgement of God, that they which de-
Pro.25,27 ceiue others deceiue themselues, and liue like Cain, which was a vagabond, vpon his owne lands, so they are beggers in the middest of their wealth. For though they haue vnderstanding to knowe riches, & a minde to seeke them, and wit to finde them, and pollice to keepe them, and life to possesse them, yet they haue such a false sight and bleare eye, that when their riches lie before them, they seeme pouertie, & he which hath not halfe so much seemeth richer then they.
Pro.30.15 Will you knowe how this comes to passe? To shew that the couetous men belong to

hell

hell, they are like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but like the Horse-leach which crieth, giue, giue, so their harts crie, bring, bring, and though the tempter should say to them as he said to Christ, All these shall I giue thee, yet all will not content them, no more then heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him: for if a drop had beene graunted him, he would haue desired a drop more, and a drop to that, so they will lie & sweare, and become for a drop of riches. The Deuill need not offer them all as hee did to Christ, for they will serue him for lesse but if hee could giue them all, all would not content them, so long as they are couetous, no more then the world contented Alexander. For it is against the name & nature of couetousnesse to be content, as it is against the name and nature of Contentation to be couetous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome, like a fire which is kindled with the oile that comes to quench it.

Mat. 4 5
Iude. 6.
Luke. 16.

A Prentise is bound but for nine yeres and then hee is free: but if the couetous might

might liue longer then Methuſhelah, yet they would neuer be freemen, but prentiſes to the world, while they haue a foote out of the graue. *Gen.5.25.*

It is a woonder to ſee: as the deuill compaſſeth about, ſeking whom he may deuour, ſo men compaſſe about, ſeeking what they may deuour: ſuch loue is betweene men and money, that they which profeſſe good will vnto it with their hearts, will not take ſo much paines for their life, as they take for gaine. Therfore no maruell if they haue no leiſure to ſanctifie themſelues, which haue no leiſure to refreſh themſelues. Chriſt knew what he ſpake when he ſaid: No man can ſerue two maiſters, (meaning God & the world) becauſe each would haue all. As the Angell and the Deuil ſtroue for Moſes body, not who ſhould haue a part, but who ſhould haue the whole, ſo they ſtriue ſtill for our ſoules, who ſhall haue all. Therefore the Apoſtle ſaith, The loue of this worlde is enmitie to God. Signifieng ſuch emulation betweene theſe two, that God cannot abide the world ſhould haue a part, and the world cannot abide þ God ſhold haue a part. *1.Pet.5.8* *Pro.1.13* *Mat.16.24.* *Iude.9.* *2.Ioh.2.15*

Therefore the loue of the worlde muſt needs be enmitie to God, & therfore the lo-

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uers of the world must needs be enemies to God: & therfore no couetous man is Gods seruant, but Gods enemie. For this cause couetousnes is called idolatry, which is the most contrarie sinne to God, because as treason setteth vp another king in the kings place, so Idolatrie setteth vp an other God in Gods place. This word doth signify that the couetous make so much of money, that they euen worship it in their harts, & would doe as much for it, as the Idolaters doe for their Idols. *Ephe.* 5. 5.

Paule seeing such sins committed, & such paines taken for gaine, thought with him selfe if they could be perswaded that Godlines is gaine, it is like they would take as much paines for godlinesse as they take for gain. Therfore he taketh vpon him to proue this strange parador, that godlines is gaine against all them in the verse before, which hold that gaine is godlinesse. These two opinions are verie contrary, & here are many against one. A man would thinke that Paule should be very eloquent and sharpe witted, & that he had need to vse some logike, for he hath chosen a hard text. What Paule, will you proue that Godlinesse is gaine? You shall haue more opponents against you, thē *1. King.* 22. 17.

Micha-

Michaiah had when hee forbad Achab to fight. If you had taken the former verse, which saith that Gaine is godlines, then you should haue had matter and examples inough: the merchant and mercer, & lawyer, and land-lord, and patron, and al wold come in and speake for gaine, as Ephesiās cried for Diana: but if you will be crosse to all, & preach Godlinesse is gaine to them which count Gain godlines, men wil think of you as Festus did, that you speake you know not what. These lessons are for Paul for himselfe. As Christ saith: All doe not receiue this world, so all doe not receiue this gain but fewe: we count him rich which hath his barne full like the Churle, his coffers full like the glutton, his table ful like Belcasar, his stable full like Salomon, his grounds full like Iob, his purse full like Croesus. You speake against your matter for christ set word vnto Iohn that the poore receiue the Gospell, as though the godly were of the poorer sort, & Dauid calleth the wicked rich, they prosper & florish, their seed blaseth not, their cow casteth not: as if he should say, it is not as you take it Paul, þ Godlines doeth make men rich, for I haue obserued in mine time, that the wicked are the weal-

Act. 19. 28.

Act. 26. 25

Mat. 19. 11

Luke. 12.

Luk. 16. 14

Dan. 5. 1.

1. Kin 4. 28

Iob. 1. 3.

Luk. 7. 22.

Psal. 73. 3. 12.

thiefe, and good Lazarus is the poore man, & wicked Diues is the rich man. Again we read that the officers were asked, which of the Pharisies or of the rulers did follow Christ, yet these were counted rich men, though they had no godlines: & if ye shold examine your selfe, it seemes you were no rich man for al your godlines, when you did work with your hands for your liuing: therfore if godlines be such gaine, how happeneth it that your share is no better: so they which are like Nicodemus (when christ saith that they must be borne again) thinke that he cã haue no other meaning, but that they must returne againe into their mothers wombe: & when he calleth himself bred, that he must needs meane such bread as they dine with. As the Iewes hearing the Prophets spake so often of Christs kingdome, and cal him a king, loked for a temporal king which shold bring them peace, & ioy, and glory, & make them like kings themselues: so the carnall eares when they heare of a kingdom, & treasures & riches, straight their minds run vp on earthly, & worldly, & transitorie things, such as they loue: to whome Paule answereth as Christe answered his Disciples, I haue an other meate which you know

Luke.16. 19.20.

Iohn.7.48

Thessa.2.9.

Iohn.3.4.

Iohn.6.51.

Mat.20. 20.

Iohn.4.32

knowe not of: so there are other riches which you know not of, I said nay that godlinesse is earthly, or worldlye, or trensitorie gaine, but godlinesse is great gaine.

He will not onely prooue Godlinesse to be gaine, but great gaine: as if he shoulde say, more gainfull then your wares, & rents and fines, and interest: as though he would make the Lawyer, & Merchant, & Mercer, and draper, and Patron, and Landlord, and all the men of riches beleue that godlinesse will make them riche sooner then couetousnes. I feare this saying may be renewed. If a man tell you yee will not beleeue it: nay if God tell you, yet ye will not beleeue it. As the Lord looked downe vpon earth, to see if any did regard him, and saith There is not one, so this sentence may goe from Court to Citie, from Cittie to Countrie, and saie there is scarse one in a towne that will subscribe vnto it. Many (saith Dauid) aske who wil shewe vs anie good: meaning riches, and honor, and pleasure, which are not good. But when he came to goodnesse it selfe, he leaues out Many, and praieth in his owne person, Lord lift vp the light of thy countenance vpon vs, as though none would ioine with him. Yet

Aba. 1. 5.

Psal. 14. 2 & 43. 2.

Psal. 4. 6.

wisdome

wisedome is iustified of her owne children, and the Godly call Godlines gaine. *Mat.6.*

To make vs loue godlinesse, he calleth it by ỳ name of that which we loue most, that is, gaine. As the Father calleth the Son which he would loue more then the rest by his owne name, to put him in minde of such a loue as he beareth to himselfe. Here wee may see that God doth not commaund men to be godlie onely, because it makes for his glorie, but because Godlinesse is profitable to vs. For godlinesse is not called gaine in respecte of him, but in respecte of vs: it is gaine to vs, but it is dutie to him. So it is not called a kingdom in respect of God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. But all the good thinges in the world together, and the goodnesse of all is found in Godlines: and therefore godlines is called by the names of those thinges that men count best, to shewe that the godly are as well, as merrie, as contente with theyr loue toward God, and Gods loue towarde them, as other are with health, and wealth, and pleasures. Therefore it is saide of the godly, The feare of the Lord shall be his treasure. As though Godlinesse were not *Luke.1.5* *Pro.3.18* *Esay.36*

onely riches, but as though there were no riches but godlines. Therfore Ieremy saith The Lord is my portion, as though he had
Lam.3.24 such a delight in Godlines, that he desired nothing els: and therefore it is said of Mo-
Heb.11.24 ses, That hee esteemed the rebuke of Christ greater riches then all the tresures
1 Tim 4.8. of Ægipt. If crosses be riches, as Moses thought, what riches are in godlines? But is this all the haruest? Shall Godlines bee
Mat.6.33 all the godly mans riches? Nay (saith Paul) Godlines hath the promises of this life, & of the life to come, that is the comforts and riches of this life, as well as of the life to come. And therefore Christ saith, First
Ruth.2.16 seeke the kingdome of God, and all the rest shall bee cast vpon you, euen as the sheaues fell before Ruth, so riches shall fall in your way, as they did to Abraham, and Lot, and Iacob and Iob, and Ioseph, riches were cast vnto them they knew not how, but as if God had said, Be rich, and they were
Gen 1.31. rich straight. For al good things were crea-
Gen.25.30 ted for the good, and therefore they are cal-
Gen.27.8. led good, because the good God created thē to good purpose: and therfore as Iacob got the blessing, so he got the inheritance also, to shew, that as the faithfull haue the inwarde

bles-

blessings, so they haue ꝧ outward blessings too, when they are good for them. For (saith Dauid) They that seeke the Lord shall want nothing that is good. He saith not, *Phil.34.* that they shall want nothing: but, that they shall wante nothing that is good. Now God knoweth better then we what is good for vs: as the Nurse knoweth better then the childe when the milke is ready for it. Therefore Christ saith, Your heauenly *Mat.6.* father knoweth what you haue need of: he saith not that we knowe what we haue need of, but that our Father knoweth, as if hee should say, when you haue need of health, your Father will send you healthe: when yee haue need of riches, your Father wil send you riches: when you haue need of libertie, your Father will send you libertie: for he saith not onely, That his Father knoweth what we haue need of, but that he *Mat.7.11* will giue vs the thinges which we need. Therefore as children take no care for their apparrel, what clothes they should weare, nor for victuals, what meat they should eat, but leaue this care for their Father, so saith *Mat.6.32* Christ, Take you no care, for my Father *Psa.34.10* careth for you. *Psal.23.5.*

He was not content to call Godlinesse

gaine, but he calleth it great gaine, as if he
should say gaine, & more then gaine: riches,
and better then riches: a kingdom, & grea-
*Deu.*12.17 ter then a kingdome. As when the prophets
would distinguish betweene the Idol Gods
*Mar.*4.7. & the liuing God: they call him the great
1.*Tim.*6.9 God: so the gaine of godlinesse is called
*Phil.*3.1 great gain. The riches of the world are cal-
led earthly, transitorie, snares, thornes, dũg
as though they were not worthie to be cõ-
ted riches: and therefore to draw the loue of
men from them, the holy ghost bringeth thẽ
in with such names of disdaine, to disgrace
*Pro.*3.15. them with their louers: but when he comes
*Pro.*4.9. & 13. to Godlines, which is the riches of the soul,
*Pro.*8.11. & 18. he calleth it great riches, heauenly riches,
vnsearchable riches, euerlasting riches, with
all the names of honour, and all the names
of pleasure, and all the names of happinesse
As a woman trims and decks her self with
an hundred ornaments, onely to make her
amiable: so the holy Ghost setteth out god-
*Cant.*4.1 linesse with names of honour, and names
of pleasure, and names of happinesse, as it
were in his iewels with letters of commen-
dation, to make her to be loued. Least anie
riches should compare with Godlinesse, he
giues it a name aboue other, and calleth it

great

great riches, as if he would make a distinction betweene riches and riches, betweene the gaine of couetousnes, and the gaine of godlines: the peace of the world & the peace of conscience: the ioy of riches, and the ioye of the holy Ghost. The worldly men haue a kind of peace, and ioy, and riches, but I cannot call it great, because they haue not enough, they are not contented as the godlie are: therefore onely Godlinesse hath this honour to be called great riches. The gain of couetousnesse is nothing but wealth, but the gaine of Godlines is welth, & peace, and ioy, and the loue of God, and the remission of sinnes, and life euerlasting. Therfore only godlines hath this honor to be called gret gaine. Riches make bate, but Godlinesse makes peace: riches breeds couetousnesse, but godlines brings contentiō: riches make men vnwilling to die, but godlinesse makes men ready to die: riches often hurt the owner, but godlines profit both the owner and other. Therfore only Godlinesse hath this honor, to be called great riches, such gain, such ioy, such peace is in godlines, and yet no man coueteth it: for this is the quality of vertue, it seemeth nothing vntill he hath it, as Salomon saith of the buyer, while he is *Gen.13.6*

buying he dispraiseth the thing which he buieth, and saith, It is naught, it is not worth the price which yee aske: but when he hath
Pro. 20. 14 bought it, so soone as he is gone, he boasteth of his penyworth, and saith, it is better then his mony. So godlines, before a man haue it, he saith it is not worth his labour, and thinks euery houre too much that he spends about it, but whe he hath found it, he would not loose it againe for all the world, because hee is now come to that which followeth, to be contented with that he hath.

Riches come, & yet the man is not pleased: honour comes, and yet the man is not pleased: libertie comes, and yet man is not pleased: pleasure comes, and yet the man is not pleased, vntill God come, and then he
Psal. 23. 5. saith, My cup is full: Shewe vs thy father
Iohn. 14, 8 (saith Philip) and it suffiseth: nay shewe
Luk. 12. 9, vs thy truth, & it suffiseth. Nowe my soule (saith the churle) take thy rest: nay, nowe my soule take thy rest, for thou hast laid vp for many yeers. The godly man hath found that which all the world dooth seeke, that is, enough: euery word may be defined, and euery thing may be measured, but enough cannot be measured nor defined, it changeth euerye yeare: when wee had nothing, wee thought

thought it inough if we might obtaine leſſe then we haue: when wee came to more, we thought of an other enough: now wee haue more, we dreame of another enough: so enough is alwaies to come, though to much be there already. This is because we seeke contentation in the things, when it is in the mind, for godlineſſe is in the minde, and the gaine of godlines is contentation.

The apoſtle speaks as though he had found a new kind of riches, which the world neuer thoght of, that are of such a nature, that they will satisfie a man like ẏ water which Christ spake of, He that drinks of this water shal thirst no more. So they that tast of these riches shall couet no more: but as the holy ghost filled al the house (Act 2) so the grace & peace, & ioy of the holy Ghost filleth all the hart. ẏ as Ioseph had no need of astronomy, because he had the spirit of prophesie, so hee that hath contentation hath litle of riches, he thinks not of ẏ philosophers stone, nor ẏ gold of *Ophir*, nor ẏ mines of *India*, but he hath his *quietus eſt* without suite of lawe, for he retaineth a peacemaker within, which, wold make al lawiers preachers, if men were so wise to take counsel of it, when ẏ lawe is ended, if ye be not content, ye striue stil: when the disease

Iohn.4.

Act.2.2

Gen.44

1. King. 9.28.

is cured, if a man be not content, he is ſicke ſtill: when the wante is ſupplied, if a man be not content he is in want ſtill: when bondage is turned into libertie, if a man be not content he is in bondage ſtill: but though he be in lawe, and ſickneſſe, and pouertie, and bondage, yet if he be content, he is free, and
Gen. 1, 25 rich, and merrie, and quiet, euen as Adam was warme, though he had no clothes. Such a commander is contentation, that wherſoeuer ſhe ſetteth foote, an hundred bleſſings wait vpon her: in euery diſeaſe ſhe is a phiſitian, in euery ſtrife ſhe is a lawyer, in euery doubt ſhe is a preacher, in euery griefe ſhe is a comforter: like a ſweet perfume which taketh away the euill ſent, & leaueth a pleaſaunt ſent for it: as the Vnicornes horne dippeth in the fountain, and maketh the waters which were corrupt and noiſome, to be cleare and wholeſome vpon the ſuddaine: ſo whatſoeuer eſtate contentation comes vnto it ſaith like the Apoſtles, Peace be to this houſe, peace bee to this hart, peace bee to
Mat. 10. 13 this man, I may liken it to the fiue loues
Luk. 9. 17. and two fiſhes, wherewith Chriſt fedde fiue thouſand perſons, and yet there were twelue baſkets full of that which was left, which could not fill one baſket when it was whole

whole: so their little feast was like a great feast: so the godly though they haue but little for themselues, yet they haue some thing for other, like the widowes Mite, that they may say as the disciples said to Christ, they wante nothing, though they haue nothing. Contentation wanteth nothing, & a good heart is worth all: for if she want bread, she cã say as Christ said, I haue another bread if she want riches, shee can say I haue other riches: if she want rest, she can say, I haue other rest: if she want strength, she can say I haue other streugth: if she want frends, shee can say, I haue other frends. Thus the godlye finde all within, that the godlesse seeke without. Therfore if ye se a man contented with that which he hath, it is a great signe that godlinesse is entered into him, for the hart of man was made a Temple for God, and nothing can fil it but God alone. Therfore Paule saith after his conuersion, that which he could neuer say before his conuersion, I haue learned to be content. First hee learned godlines, then godlines taught him contentatiõ. Now (saith Paul) I haue learned to be content, as though this were a lesson for euery Christian to learne, to bee content. For thus he must thinke, that as

*Ma.*12.4
*Luk.*22.3
*Iohn.*4.3
1.*Cor.*3.1
*Phil.*4.12

God

God ſaid to Moſes, when he could not obtain leaue to go to Canaan, Let this ſuffice thee to ſee Canaan: ſo whatſoeuer he gi-
*Deu.*3.26. ueth he giueth this charge with, Let this ſuffice thee, As Ieremy ſaith: if his is my
*Ier.*10.19. ſorrow, & I wil beare it: ſo thou maiſt ſay, This is my portion, and I will take it. This is the ſigne, whether godlineſſe be in a man, if he haue ioy of that which he hath: for the things which God giueth to the righteous, Paul ſaith, that he giueth them to inioy, that
*1.Tim.*6.17. is, if he haue much, hee can ſay with Paul, I haue learned to abound, if he haue litle, he
*Phil.*4.12. can ſay with Paul, I haue learned to want: that is, if he haue as much as Abraham, & Lot, and Iacob, and Iob, and Ioſeph had, yet it cannot corrupt his minde, but as the net was full of fiſhes, and yet did not rent, becauſe they caſt it in at Chriſts commaund:
*Ioh.*21.11. ſo though the godlye man be full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, becauſe hee remembreth that theſe thinges were giuen him to do good, as noble Heſter
*Hest.*4.7. thought of her honour: if he haue little, it is like the little oyle which ſerued the widowe
*Pſal.*37.16 as little as it was. For a little to the righeous (ſaith Dauid) is better then greate riches

riches to the vngodly : for when a man hath found the heauenly riches, he careth not for earthly riches, no more then hee which walketh in the Sunne, thinkes whether the Moone shine or no, because he hath no need of her light. Therefore wee conclude with Christ: Blessed are they which thirst after righteousnesse for they shalbe satisfied, not they which thirst after riches, nor they that thirst after pleasure, they shal not be satisfied, but thirst more, as the ambitious, voluptuous, and couetous doe, but they that thirst after righteousnes shalbe satisfied, though they haue no riches, nor honor, nor pleasure. If ye ask like the virgin, How can this be? looke vpon Adam & Euah, though they were naked, yet they did not see their nakednes so long as they were innocent: but when they began to rebel, then they began to want clothes: so though a man be poore, yet he doth not see his pouerty so long as hee is contented, but when he beginneth to couet, then he beginneth to want riches, and from ẏ day the curse (in ẏ first of Agges) takes hold vpon him, Ye eat, but ye haue not inough: ye drink but ye are not satisfied; ye cloth your selues, but ye are not warme. Indeed the couetous man seemeth to draw the world

Mat. 5. 6

Luke. 1. 34

Gen. 1. 16

to

to him with coyes, his coffers are of lode-stones, his handes like nets, his fingers like lime-twigges, there it comes, and there it comes, one would thinke that this man should be happie one day.

When the churles barnes were full, hee bad his soule rest, thinkinge to gaine reste by
Luk. 12.19 couetousnesse, that hee might saye: Riches gaine rest aswell as godlinesse, but see what happened that night when hee began to take his rest, riches, and rest, and soule & all were taken from him. Did hee not gaine sayre? would hee haue taken such paines if hee had thought of suche rest? couetousnesse maie gaine riches, but it cannot gaine rest: yee may thinke like this churle, to rest whē your barnes and shops, and coffers are full: but ye shall find it true which Esay saith. There
Esa. 48. 2. is no rest to the vngodly, therefore the wise man to preuent any hope of rest, or honour, or profit by sinne, speakes as though hee had
Pro. 12.3. tried, A man cannot be established by iniquitie. Therefore he cannot be quieted nor satisfied by the gaine of deceipt, or bribes, or lyes, or vsurie, which is iniquitie: therefore blessed is the mā whom godlines doth make
Pro. 10.22. rich, for when the blessinge of the Lorde maketh rich (saith Salomon) he dooth ad

no

no sorrowe to it, but (saith hee) the reuenews of the wicked is trouble, as thoughe his money were care: wherefore let patron, and landlord, and lawyer, and all say nowe, that Paul hath chosen ỹ better riches, which theefe no moth, nor canker cã corrupt: these are the riches at last which wee muste dwell with, when all the rest which wee haue lyed for, and swore for, and fretted for, and cosened for, and broken our sleepe, & lost many sermons, forsake vs, like seruantes which change their maisters: then Godlines shall seem as great gaine to vs as it did to Paul, and he which loued the worlde most, woulde giue all that he hath for a dram of faith, that he might be sure to go to heauen when hee is dead, though he went towards hel so long as he liued, here then is an answer to thẽ which aske, what profit is it to serue God? howe happy was Barzillai that would not bee exalted? what quiet had the Shunanite, which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue alle this shalbe your gaine, whẽ you are vsurers of godlines. Is not the word gone foorth, yet which hath killed couetousnesse? That I may end my sermon: eyther you go away contented, or els you go away con-

Pro. 15. *Lu.* 12. 33 *Iob.* 21. 5 *Mal.* 3. 3. *Sam.* 19. 33. 2. *King.* 4. 13. *Luke.* 5.

condemned of your owne conscience: before you were vexed with courtousnes, but nowe the word shall vex you too, for you shal neuer couet, nor lie, nor deceiue hereafter, but a sargeant shal arrest you vpon it, & some sentence which you haue heard, shall gnaw you at the heart, with a Memorandū of hel, that ye shall wish, O that I could abandon this sin, or els that I had neuer heard that warning, which makes it a corasiue vnto me before I can leaue it: if they which are greedy still, could see what peace, and rest, and ioye goe home with them which are contented (although they may say with Peter, Golde
Act. 3. 6. and siluer haue I none) euery man would be a suter to godlines, that hee might haue the dowry of contentation.

But as Iohn baptised with water, so I can but teach you with wordes. Nowe you
Luke 3. 21. haue heard what contentation is, you must pray to another, to giue it vnto you.

It is said of this Cittie, that many rittizens of London haue good willes, but bad deeds, that is, you do no good vntill ye dye, First you are vngodly, that you may be rich, and then you part from some of your riches to excuse for your vngodlinesse, it may be, that some heere haue set downe in their wils when

when I die I bequeath an hundred pounds to a colledge, and an hundred pounds to an hospitall, & an hundred gowns to poore men: I doe maruell that you giue no more when you are at that point, for Iudas when he died returned all againe: so ye die & thinke when ye are gone, þ God will take this for a quittance: deceiue not your selues after you haue deceiued other, for God dooth not looke vpon that which ye doe for feare, but vpon that which ye do for loue. If you can find in your hearts to do good while ye are in health, as Zacheus did, then God hath respect vnto your offering, but as Isaac demanded of his sonne, how he got his venison before he eate it, so before God hearken how you giue your riches, first hee examines howe yee come by them. The party may be hanged for stealing the money which he distributeth to the poore. If a man should counte Godlinesse gaine, much more should he care to gaine by godly meanes.

Mat, 27

2. *Cor*. 9.7

Luk. 19.8

Gen. 27.2

Deu. 23.18

Thus you see the fruites of godlinesse, and the fruites of couetousnesse, to slay Balaam posting for a bribe, and the sonnes of Zebedeus suing for preferment, least seeking for asses they lose a better kingdome then Saule found, if ye be couetous you shall neuer

Num. 22. 17.

Mat. 20. 20.

1. *Sam*. 10.

neuer haue enough though ye haue to much, but when ye pray, Thy kingdome come, ye shall wish, My kingdome come. If ye bee
*Luk.*11.2. godly, ye shal haue inough, though yee seeme to haue nothing, like the Smyrnians, of whō
*Reue.*2.9. God saith, I know thy pouerty, but thou art rich. Therefore what counsell shall I
*Phil.*4.12 giue you, but as Christ counselled his Disciples, Be not friends to riches, but make your friends of riches, and knowe this, that if ye can not say as Paule saith, I haue learned to bee content, Godlinesse is not yet come vnto your house, for the companion of
*Iohn.*8.36 godlines is contentation, which (when shee comes) will bring you all things. Therefore as Christ saith, If the sonne make you free, you shall be free indeed so I say, if godlinesse make you rich, ye shall be riche indeede.

FINIS.

Seene and allowed.